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THE NUR AFSEAN

Vol VII.

FRIDAY:—JANUARY 20th, 1903.

No. 5

FOREIGN TELEGRAMS.

THE COERCING OF VENEZUELA. BOMBARDMENT BY GERMAN SHIPS.

London, Jan. 22.

The German warships *Gazette*, *Panther* and *Vineta* yesterday shelled the fortress of San Carlos mentioned on the 19th instant. The fortress answered. The village of San Carlos was burned by shells.

VENEZUELA'S STIPULATION.

Mr. Bowen has informed the representatives of the Powers at Washington that Venezuela makes the raising of the blockade a condition precedent to the formal opening of negotiations. The bombardment of San Carlos remains unexplained and causes considerable astonishment in London and Washington. It is stated in Berlin that the bombardment was certainly the subject of previous consultation between the naval commanders, who are equally responsible.

THE MILITARY POSITION OF THE EMPIRE.

THE ARMY CORPS SCHEME.

London, Jan. 23.

The *Times* prints the second article on the Army problem which deals exhaustively with Mr. Brodrick's reforms. The article sweepingly condemns the army corps scheme as unstrategic and impracticable as applied to Britain.

Commenting on the article, the *Times* says that the official mind has not got beyond the old theory that the Empire consists of the Mother-Country and India, and declares that there is no part of a strategic frontier of the Empire which cannot be reached three weeks earlier from South Africa than from the motherland. The Suez Canal does not count in a really serious crisis. Hence it follows that as a large part of the army is kept in India, so another large part ought to be kept in South Africa in a white man's climate and magnificent country for the most complete and most varied training.

THE COERCING OF VENEZUELA.

THE GERMAN BOMBARDMENT.

London, Jan. 23.

A German official despatch states that the fort of San Carlos was totally destroyed yesterday. Other accounts say it was destroyed by Wednesday evening. Twelve of the garrison were killed and fifteen wounded, and twenty-five villagers were killed and wounded.

The *Veneta* and *Falk* rained shells at a range of 4½ miles. The fort was unable to reach them. The *Panther* went closer and twice unsuccessfully attempted to land a force.

THE FEELING IN AMERICA.

Germany's proceedings are intensifying anti-German feeling in America. Even officials in the State Department describe the bombardment as futile and revengeful.

A DEADLOCK.

There is a temporary deadlock concerning Venezuela. Mr. Bowen asks for the withdrawal of the blockade, while the Powers decline until they are satisfied that Venezuela's guarantee is bona fide. Meanwhile the affair is generating great heat in America.

THE GUARANTEES.

President Castro's guarantees are considered reasonable by America. They include the offer of the transfer of the entire customs system to the co-operating Powers for the collection of the indemnities, and authorise the Powers to place an official in each custom-house for that purpose.

PANAMA CANAL TREATY SIGNED.

London, Jan. 23.

The signature of the treaty between the United States and Colombia finally settles the selection of the Panama route for the canal instead of Nicaragua.

THE CONDITIONS.

London, Jan. 24.

The Panama Canal treaty provides for the payment of ten million dollars in gold by the United States to Colombia, and thereafter 250,000 yearly. The lease is for a hundred years, and renewable at the pleasure of the United States, which is accorded a zone six miles wide. She controls the waters at Colon and Panama, and receives the canal dues, and is entitled to send troops to protect its property.

THE ADEN HINTERLAND DELIMITATION.

MILITARY ACTIVITY.

London, Jan. 25.

Reuter, telegraph line from Constantinople, states that the situation on the question of the delimitation of the Aden hinterland appears to be becoming acute. A movement of British troops from Aden towards the interior is reported. The Turks on their side are strengthening the cordon on the frontier.

THE COERCING OF VENEZUELA.

London, Jan. 26.

Mr. Bowen has announced that he has good reason to believe that the Venezuelan dispute will soon be satisfactorily settled.

THE QUESTION OF BLOCKADE.

The allies have handed Mr. Bowen declarations promising to cease the blockade as soon as an agreement has been concluded with Mr. Bowen, as plenipotentiary representing Venezuela, embodying their conditions.

SOUTH AFRICA.

A BOER LEADER ON LOYALTY.

London, Jan. 26.

De Lay Rey addressed a crowd at Ventersdorp in Dutch, and said that Mr. Chamberlain was the man to set things right. He urged the Boers to be loyal to the new Government.

EFFECT OF MR. CHAMBERLAIN'S SPEECH.

Eleven prominent Boer irreconcilables who had sworn never to take the hand of a National Scout resolved, after hearing Mr. Chamberlain's speech at Potchefstroom, to bury animosities and co-operate with the British.

THE PANAMA CANAL TREATY.

London, Jan. 26.

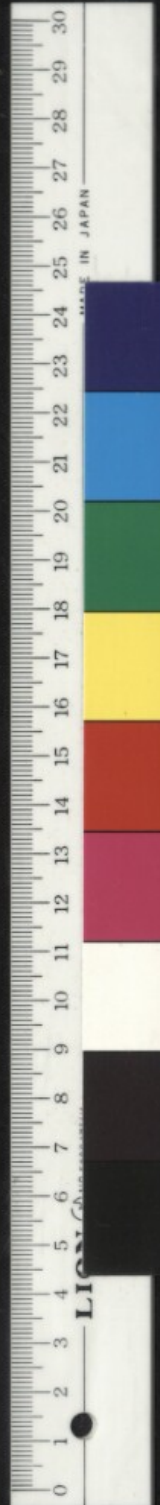
The Panama Canal treaty has been published. The United States guarantee neutrality of the territory in the canal zone. Colombia agrees not to cede or lease to other Powers any territory for coaling stations which would interfere with the protection and free use of the canal.

THE COERCING OF VENEZUELA.

THE RAISING OF THE BLOCKADE.

London, Jan. 27.

It is announced that the Venezuelan blockade will be raised on the 28th instant. It is understood that the allies have accepted the guarantee offered by Venezuela.



EDITORIAL NOTES.

The Ninth Annual Report of the *Panjab Indian Christian Association for promoting Higher Education*, is before us. It opens with the following Statement of the work done during the first decade of its existence. Its existence has surely been justified by the following Statement :

"This Association has had its existence now for ten years, having been set in motion in May 1893. During this brief period, it has helped six young Indian Christians to take their degree of B.A., viz., (1) Mangat Rai, (2) Chuni Lal Banerji, (3) H. C. Sircar, (4) H. C. Benerji, (5) Charles Makkhan Lal and (6) Jalal Din, the last two having passed their B.A. Examination successfully in May last. Besides these graduates, it has helped eight Indian Christian youth in passing their First Arts Examination, namely, (1) E. Nehemiah, (2) Suraj Singh Bedi, (3) R. C. Chowdhry, (4) Albert Mahind-din, (5) James Williams, (6) Dennis Makkhan Lal, (7) D. N. Benerji and (8) Herbert Mark: the two last were successful this year. Nos. 2, 3 and 4 have not only passed the First Arts Examination but also finished the B.A. course, though they have failed in passing it. There are several others whom the Association has helped for one or more years in their Collegiate education in the Lahore Forman Christian College; for instance, Mr. Istifan, employed as teacher in Ludhiana Mission; Mr. Luchman Singh, Head Master Srinagar Mission School; Mr. P. N. Banerji of Ludhiana; Mr. S. E. Thakur Das, B.A. Teacher, Mission High School, Amritsar; J. A. Salik, T. Alfred and Walter Williams. These facts should go to show indubitably that every pice paid by the members and supporters of this Institution has been very usefully spent. We have, therefore, a right to expect that this array of naked facts will induce our present supporters to continue their help and secure new subscribers to strengthen our hands by their additional help."

Such a report should encourage not only the donors but all friends of the cause of Christianity in India.

The rains of the last week have brought joy to many hearts. We were much impressed by an article from the pen of Sir William Muir, published many years since in the *Calcutta Review*, and recently reproduced in his volume entitled *The Muslim Controversy*. The article deals with the question of a Liturgy for India; and calling attention to conditions which suggest a modification of the English Church liturgy, the writer mentions the need of a special recognition of God's mercy in the bestowment of rain at the proper season, both by suitable prayers for rain and thanksgiving for the gift when bestowed. Whether such prayers find a place in the liturgy of the Church or not they should surely find a place in all devout hearts, and receive expression in the voluntary prayers and praise of Christians everywhere.

The Report of the Canadian Presbyterian Mission in Rajputana shows satisfactory progress. During the past year 19,980 cases were treated by medical Missionaries, and 2010 visits were made to patients in the cities and districts. The pupils in School number 1366, of whom 189 were in High Schools and Colleges. Besides these Schools for boys, there are 13 schools for girls containing 560 pupils. The adult baptisms for the year numbered 307.

The summing up of the *Zanb* controversy in the Epiphany by J. M. will interest our readers. We will now see what device the Mirza Sahib can invent to escape the dilemma in which he finds himself. We hope the eyes of some of his blinded followers may now be enabled to see through their leader's errors and false claims to messiahship.

The article entitled "*The Greatest Discovery Exploded*," has been published in pamphlet form for the American Tract Society at Lodiana. It can be had for the sum of one anna a copy, or one and a half annas post paid. Prospective purchasers may apply to the *Panjab Book Society Lahore*.

We desire to call attention to the fact that all books noticed or advertised in this paper can be had by applying to The Assistant Secretary Panjab Religious Book Society Lahore.

The *Arya Messenger* is hard put to account for the rapid spread of Christianity. Failing to appreciate the real cause of this phenomenon, he has recourse to his old calamity theory, many times exploded by the *Nur Afshan*. In his issue of Jan 3rd, he writes :

"We gave in our last some of the methods by which the Christians succeed in their proselytising work and converting Hindu women to their faith. The more and more one studies their policy, their institutions, their ideas and the means they are employing to take hold of the Hindus, Mohammedans and followers of other faiths, he is assured that the Missionary himself, who is engaged in the task of bringing masses to Christianity is not certain of the purity of faith he advocates. The disastrous calamities, which befall humanity in the shape of plagues, fires, famines, etc., and give rise to the piteous cries of the poor classes who are deprived of their bag and baggage under the overwhelming power of these visitations, excite mercy even in the most hard-hearted and callous man. At such times generally the man who helps them in alleviating their sufferings and in saving them from the cruel hands of Death, does never think for a moment that befalling of this misery has been good in so far as it has given the helper a chance to be a means in lessening affliction through his efforts. Such heavenly blows are no longer blessed by him on the above ground but he, along with sufferers, prays the Almighty Father for the mitigation of all the epidemics and diseases and invokes His blessings for comforting the distressed classes. We find otherwise in the case of Missionaries. They eagerly wait the recurrence of famines, plagues and other fatal diseases because they are sure that the poor classes, sometimes under the temptation of preserving their lives, sacrifice their ancestral faith of which they are mostly ignorant. To count upon famines and plagues as favorable signs for the progress of a religion shows the moral worth of Christian principles. What a short sighted policy is this? None can congratulate the Christian workers in such conversions."

This kind of writing does not mislead any intelligent readers. But it does reveal a perversity of intellect on the part of the writer truly astounding. The idea that the educated men and women connected with the various Christian missions are "eagerly waiting for the recurrence of a famine or a pestilence" because forsooth it would afford an opportunity to bestow life and help in lieu of religion is really too ridiculous to deserve serious refutation. Not only so but it would be a waste of grey matter to undertake to convince a man capable of such writing. We would, however, ask again why it is, that of all classes of religionists in India, only Christians are found devoting themselves to the work of saving life and relieving the sufferings of famine and plague stricken multitudes? Why is it that in their schools they have always opened their doors to all classes without distinction? Why is it that their hospitals and the doctors and nurses and assistants are ready to care for the sick even the plague stricken, without respect to persons? The selfishness ascribed to them by the *Messenger* would never produce these results in life and character.

The only rational explanation is that Christians, like their master, go about "doing good." The message of the Gospel is a message of love to men. It is to be proclaimed to all men and those who willingly accept it receive salvation. It is impossible to make a true Christian by force or bribery. No one is compelled to become a Christian. It is the truth alone which converts, the soul.

Mr. L. Singha," p. at the ripe children and prominent Church, and of them I work. I of pect to his that I first ever since ship and lo

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IN MEMORIAM.

Mr. L. C. Singha of Batala, better known as "Babu Singha," passed away from earth to heaven on January 6th, at the ripe old age of 69, surrounded by loving friends and children and rejoicing in the faith of Christ. He was a prominent and influential member of the Punjab Native Church, and had a great many friends and admirers. Some of them I am sure will write a full history of his life and work. I offer here only a small tribute of love and respect to his memory. My claim to do so lies in the fact that I first made his acquaintance in the year 1854, and ever since have had the privilege of enjoying his friendship and love.

Mr. Singha was born of a respectable Kayasth family of Bengal, and was educated in Dr. Duff's College at Calcutta. While studying there, in the first year's class, in 1853, he embraced the Christian religion and was baptized by the Rev. Thomas Smith one of Dr. Duff's colleagues. He had a distinguished College career. All the junior students looked up to him for counsel and help in their difficulties. He was first in his class in Philosophy and Mathematics and, at the end of his college course, won the gold medal which was the highest prize in the college and awarded to the student who stood first in a competitive examination lasting for six days.

After his graduation in 1858, Mr. Singha was appointed Headmaster in the Free Church Mission School at Baneriah. Here he worked for six years with distinguished success, passing his pupils in the University examinations and exercising over them Christian influence. Four young men, who afterward became prominent members of the Indian Church, were brought to Christ through his influence and instruction. In 1864, after the retirement of Dr. Duff from India, Mr. Singha was invited to the Punjab by the Rev. Brown of the Church Mission Society, and was appointed by him Headmaster of the Narowal Mission School. From here he was transferred to the Amritsar Mission School; and from there to the Baring School at Batala where he ended his days, dying in the harness. In these positions he performed his duties most faithfully and with eminent success. He enjoyed the confidence of his superior officers, and the love and the respect of his pupils.

Mr. Singha was loved and respected by all who knew him. The Church Missionaries of Amritsar and Lahore greatly valued his services and showed their appreciation of them, by associating him in their counsel and giving him full membership in the Mission Conference with power to vote, as well as, to deliberate. I think he was the only instance in which an Indian worker in connection with any missions has been granted such high and honourable privilege.

The Native Christians of the Punjab honored him by making him the Vice-President of the Punjab Native Christian Association, and also Vice-President of the Punjab Native Church Council.

His influence and popularity amongst non-Christian people were equally great. The people of Batala considered him their trusted friend and sought his counsel and advice.

Mr. Singha was a hospitable man. His house was open to all his pupils and to Native Christians of all denominations. Every one had a ready welcome to his home and a hospitable seat at his table.

Mr. Singha was a great man, and his greatness consisted in his moral excellence and in his spiritual attainments. Very few men in our community came so near to perfection as he did. He was a guileless man, of pure

and unspotted Christian life. The gentler graces of the spirit, love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance, shone brightly in his character. He had an unwavering faith in Christ to the last. Almost his last words before his death were, "I am very thankful that I am Christian, and that for no worthiness of my own, but all through the grace of Christ, I do not feel afraid of death. Christ has tasted its bitterness for me. I shall simply pass through its shadow."

This is a noble testimony and explains the secret of his holy life. The death of such a man is a loss to the whole Church. We sorrow on account of his death, but thank God for the good example which he has left us.

To his bereaved children and grand-children we extend our deepest sympathy, and pray that their Heavenly Father and ours may comfort them with the fullness of His grace and love. They have the heritage of a noble father's life. May they endeavour to walk in his footsteps and thus prove their love and respect for him.

K. C. Chatterji.

Current Thought and Incident.

THE MIRZA SAHIB'S "ZANB."

"J. M." wrote to the Epiphany of January 17 as follows:—

Dear Sir,—I imagine that more of your correspondents besides the gentleman whose name appears in your issue of 13th December have been wondering when the Mirza of Qadian was going to reply to the very definite question put to him and his adherents in several numbers of the EPIPHANY with reference to a theory started by the Mirza himself in the *Review of Religions* for the month of May last. When that periodical first appeared, we were told that it undertook 'to refute all objections against Islam,' and that, 'for this purpose, the Editor shall be glad to receive all such objections for which sufficient grounds are stated, and an answer to these shall appear from time to time in the pages of the Magazine.' These promises have certainly not been fulfilled with reference to the *zanb* controversy. A feeble attempt to reply in a general way to some of the letters on the subject has indeed been made, but to the definite and very relevant questions asked no answer whatever has been given, although more than one number of the *Review* has appeared since these questions were put.

With your permission, I propose to review briefly the points at issue, for the delay in dealing with the question on the part of the Mirza and his adherents has been so great, that the matter for determination may well have slipped from the memory of many of your readers.

In the article in the May number of the *Review of Religions*, which gave rise to the correspondence, the Mirza *inter alia*, made the followings assertions:—

- (a) *Zanb* (as used in a verse from the Koran quoted) is not the equivalent for Sin in Arabic.
- (b) The equivalent for Sin, i.e. an act in violation of the Commands of God and deserving of punishment, is, in Arabic, *furm*.
- (c) The word *zanb* has been applied to the prophets, including Mahommed, in the Koran.
- (d) The word *furm* has never in the Koran been applied to any prophet of God, notwithstanding that that word has been made use of by the Holy Book in a hundred places in respect of the opposers of the prophets whom it actually regards sinful.
- (e) *Zanb* when applied to the prophets of God means, not sin, but only the natural weakness of man for which he requires the strength and support of God.

These assertions, put forward without an atom of proof being adduced in their support, were called in question by more than one of your correspondents, and, although the *onus probandi* lay not on them, but on the Mirza, who had started a new theory, these correspondents proved beyond all possibility of denial the following facts:—

(a) According to Arabic lexicographers *zamb* means *sin*,—nothing less than *sin*, and is never defined, according to the contention of the Mirza, as meaning a natural weakness of man, not amounting to *sin*.

(b) In every passage in the Koran in which *zamb* is used, whether applied to prophets or any one else, *zamb* means *sin*, *grave sin*; and the word is never used, whether with reference to prophets or to any other person, as meaning a natural weakness of man, not amounting to *sin*.

(c) The word *jurm*, asserted by the Mirza to be used 'in a hundred places' in the Koran, is never found in the Koran at all, whether with reference to prophets or any one else.

The Mirza and his adherents were distinctly called on to refer to any passages, in the Koran or elsewhere, to support the assertion that *zamb*, as used in the Koran, with reference to prophets or any one else, means anything but *sin*, and that it means when applied to prophets a natural weakness of man not amounting to *sin*.

What reply has been given by the Mirza or his adherents to this plain and legitimate demand; none whatever, not a single passage from the Koran, not a single quotation from any Arabic lexicographer has been produced in support of the Mirza's view, not a single objection brought against purely imaginative theory has been answered—he and his adherents allow judgment to go against them by default. Their silence practically admits the accuracy of the following facts, and justifies the following conclusions:—

(a) *Zamb* according to Arabic lexicographers, and as used in the Koran, means *sin*, and *nothing but sin*. It is never used to mean a natural weakness of man not amounting to *sin*, and the assertion of the Mirza that it is so used is contrary to fact, and absolutely unsupported by any proof, drawn either from the Koran itself, or the writings of any Arabic lexicographer.

(b) Such an assertion on the part of the Mirza as to the Koranic use of *zamb* has been made by him and his adherents, (i) either in ignorance, or (ii) with knowledge of the Koran, as to its use of the word. If the assertion was made in ignorance, what becomes of the claim of the Mirza, put forward by him to have special knowledge of the Koran? If again the assertion was made with full, or special, or even ordinary, knowledge of the Koran, then such an assertion was nothing but a consciously and deliberately false statement on the part of the Mirza—a false statement persisted in after its false character has been demonstrated beyond all doubt.

The Mirza can take either of the horns of the dilemma which he pleases. Accepting the one, he writes himself down an ignoramus; taking the other, he confesses that he is a deliberate deceiver.

(c) *Zamb*, meaning according to Arabic lexicographers and the Koran, *sin* and *grave sin*, is used and applied in the Koran to the sinful acts of prophets. This is practically admitted by the Mirza. What becomes of his contention then that prophets, from Adam down to and including Mahommed, who committed *zamb*, was not guilty of *sin*? Such an unfounded assertion is contrary to Arabic lexicographers, contrary to the Koran, contrary to fact. When therefore the Mirza admits that Mahommed was directed to ask pardon for his *zamb*, he is compelled to admit that Mahommed had committed *sin*, for which he was told to ask forgiveness. The same conclusion applies to other prophets who committed *zamb*, and therefore according to the Koranic meaning and use of the word were guilty of *sin*, for which they asked pardon.

(d) The assertion of the Mirza that *jurm* is used 'a hundred times' in the Koran to designate *sin*, is absolutely contrary to fact, *jurm* never appearing in the Koran at all. The statement of the Mirza, as to *jurm*, if made in ignorance of the Koran, shows him to be specially unacquainted with the contents of that book; if made with knowledge of the Koran, the assertion is deliberately false.

I need say no more. The correspondence which has appeared in the columns of the *EMPHANT* clearly establishes the above conclusions, demonstrates the ignorance, or *mala fides*, of the supposed specially-gifted teacher of Qadian and shows the absurdity of the theory as to the meaning of *zamb* which he has put forward in his organ, the *Review of Religions*. Before he can teach he has much to learn, and one of the first lessons to which he and his deluded adherents may profitably devote their attention is the real meaning of *zamb*, according to the Koran, to Arabic lexicographers, and to orthodox Mussulmans at large.

AN AMERICAN LADY'S BRAVERY.

A GALLANT RESCUE.

Mrs. Charles E. Turner, wife of Colonel Turner, United States Consul-General to Canada, is to receive the medal of the Royal Humane Society for her bravery in rescuing from the grasp of an infuriated bear Mr. N. E. Cormier, Provincial Game Warden and Fishery Overseer of the Province of Quebec. Colonel Turner has been recommended for a similar reward by Mayor Fred Cook, of Ottawa, who has just forwarded a duly attested account of the incident to the president of the Society.

The Consul-General and Mrs. Turner were visiting Mr. Cormier at his home, in Aylmer, P. Q. about nine miles from Ottawa, on Sunday, November 9th. The game warden has a menagerie of Canadian wild animals, including a couple of black bears, which had long been special objects of attraction by reason of their great size. Pete, the larger of the two, was of a vicious disposition, and Mr. Cormier rather prided himself upon being the only person who could handle him. For the entertainment of his visitors the Warden began feeding Pete from a basket of apples, and finally patted him gently on the head. Like a flash the bear seized the caressing hand in his teeth, and, drawing Mr. Cormier towards him, reared on his hind legs and grabbed him in his powerful forepaws. The next moment the bear had the warden by the throat, his teeth sinking so deeply into the flesh as to choke his victim's cries. Never was man in more perilous position, but never was rescue more gallantly effected.

While Colonel Turner grasped the warden by the legs, tugging with might and main to draw him from Pete's grasp, Mrs. Turner assailed the bear from behind. It was a fearfully risky thing for a woman to do, but Mrs. Turner took no thought of that. Her every nerve was strained to save the man's life. She had not even an umbrella at hand, so she grasped the bear by the ear and gave his head a vigorous shake.

Startled by this unexpected assault, the bear loosened his grip of the warden and wheeled to attack his assailant. But Mrs. Turner is active as well as plucky. She dodged his outstretched paw and jumped back to safety, only her coat was torn by Pete's great claws. The colonel had Mr. Cormier dragged beyond the bear's reach before he could renew the attack.

The game warden was fearfully torn and bitten and Mrs. Turner jumped into her buggy and in five minutes returned with a doctor.

The bear has since been shot, for, having once tasted human blood, his ferocity was aroused beyond appeasement. Mrs. Turner will have his skin dressed for a sitting room rug.

The home of the Turners, on Cooper street, is adorned with many a trophy of the chase in the shape of lordly moose heads, elk antlers and dressed bearskins, many of them witnesses of Mrs. Turner's skill with the rifle and shotgun, for she has frequently accompanied her husband upon his hunting excursions in the wilds of the Upper Ottawa.

C. M. Gazette.

SCIENCE AND INDUSTRY.

A mine of untouched wealth has been revealed by a recent investigation of the plants of New South Wales. Mr. R. T. Baker, Sydney botanist, reports that the eucalyptus oil now produced is of the highest quality, and that a new by-product called myrticoline promises to become of great importance as a dyeing material, as it gives a lighter and better color than the American quercitriu. Even the western, or dry, portion of the country

offers many of various kinds there are several from which can be obtained trees. Such plants have been observed native assafoetida.

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offers many useful plant products. The eucalyptus trees of various kinds include many millions of individuals, and there are several hundred species of other trees and shrubs from which oils, resins, dyes, tans and other materials can be obtained. Camphor has been extracted from eastern trees. Such perfumes as attar of roses, ionone and cinnamon, have been obtained; and essential oils are yielded by the native sassafras, ridge myrtle, tea-tree.

—A novel feature of the new Siemens locomotive is the very high tension currents it can take, while travelling at the highest rate of speed, such currents being transformed on the locomotive itself to the tension required for the motor. It is with this locomotive that Berlin engineers expect to reach a speed of 125 miles an hour. In the first trial, the machinery is to be carried on a car about eighty feet long, weighing seventy tons and provided with sixty seats. The runs will be made on a military road about fourteen miles long. A current of 12,000 volts will be transformed on the car itself to 2,000 volts, and it is expected that 6000 to 2,000 horse-power will be necessary to attain the desired speed.

ESKIMOS AS SCHOLARS.

Mrs. Mary Bernardi recently closed a several month's term of school as teacher of the Cape Prince of Wales natives. She taught at the village of Kingegan, having an enrolled attendance of 147. In spite of the many difficulties encountered she says she rather enjoyed the novel experience of teaching the young Eskimo idea how to shoot.

The most distinctive feature in the Eskimo character, Mrs. Bernardi says, is a superabundant curiosity.

The natives, especially those who have arrived at the age of "discretion," are of a prying, not to say enterprising, cast of mind, and what they cannot understand—and that would fill many volumes—they are inclined to look upon with suspicion and disdain. However, Mrs. Bernardi says that the younger people are anxious to learn. They are patient to a degree, and as a rule are bright and quick to learn. The hardest task of the teacher, perhaps, is to teach them discipline; that is, that they must be subject to certain rules of government. The younger can with patience be brought to see the necessity of this, but practically to try to subject the older pupils to any form of discipline is well nigh impossible.

Mrs. Bernardi, who is well known in Seattle, as well as Alaska, went to Cape Prince of Wales last October in the capacity of teacher. Of the 147 pupils, one-third were over twenty-one years of age, and it was not at all times a primrose path which she found while trying to enlighten their benighted minds.

The younger children made steady progress. They learned to read and cipher with a degree of rapidity, and appreciated what was being done for them. They were taught many things unknown to Eskimo domestic economy, and were grateful.

In winter the school was conducted in a large igloo, roughly equipped as a schoolroom, but with many schoolroom accessories wanting. When the spring days came and the sun began to be felt, the work was conducted on the sea beach, where the sand made a floor and the blue canopy of heaven a covering.

HELPFUL HINTS.

Camphor put in drawers or trunks will keep away mice and moth.

Rub hinges with a feather dipped in oil, and they will not creak.

A small bag of sulphur kept in a drawer or cupboard will drive away red ants.

Boil three or four onions in a pint of water, apply with a soft brush to gilt frames, and flies will keep off them.

A spoonful of vinegar put into the water in which meats or fowls are boiled makes them tender.

Equal parts of ammonia and spirits of turpentine will take paint out of clothing, no matter how dry or hard the paint may be. Saturate the spot two or three times, then wash out in soap-suds.

A little charcoal mixed with clear water thrown into a sink will disinfect and deodorize it.

The odor of sweet-peas is so offensive to flies that it will drive them out of a sick-room.

A fever patient can be made cool and comfortable by being frequently sponged with water in which a little soda has been dissolved.

Brass-work can be kept beautifully bright by occasionally rubbing with salt and vinegar.

Stain of fruit, etc., may be taken out of wash-goods by first saturating the spot with coal-oil, then washing as usual.

To make sugar-syrup so that it will not crystallize, add a pinch of grated alum the size of a small pea to each pint of sugar. Cover with hot water, and let boil five minutes. This can be flavored if desired.

A pinch of salt will make the white of an egg beat quicker, and a pinch of borax in cooked starch will make the clothes stiffer and whiter.

An iodine stain, one of the most stubborn to encounter, can, it is said, be removed by soaking the fabric in sweet milk and occasionally rubbing the spot.

A good idea for mending a hole in an umbrella is to stick on very firmly black court plaster inside the cover. This is not so much seen as a darn.

Take the Peelings from lemons and oranges, throw into cold water, place on the stove, and when they come to a boil drain the water off and cover again with cold water. Let them boil fifteen minutes. Make a syrup of sugar and water, put the peeling into this, and boil until transparent. Roll in sugar, then place on a plate to dry. This is fine in fruit-cake.—Woman's Home Companion.

MARCONI AND THE CABLE COMPANIES.

The *Westminster Gazette* says:—Few people will have read the news of Signor Marconi's triumph with greater interest than the directions of the various cable companies operating between this country and America. The principal of these is the Anglo-American Telegraph Company, which works in conjunction with the Direct United States Cable Company and the Western Union Telegraph Company.

Mr. F. A. Bevan, the managing director of the Anglo-American Telegraph Company, was seen by a *Westminster* representative to whom he expressed unqualified admiration of the success of Mr. Marconi.

"How do you think the Marconi system, should its commercial value be placed beyond doubt, will affect the cable companies, Mr. Bevan?"

"I regard it as altogether too soon to hazard any opinion upon that point," was the answer. "But I do not think the cable companies have much to fear from any Marconi rivalry. You see, if need be—and, indeed, it is often actually accomplished with a portion of our business—the Anglo American Telegraph Company can send a message from continent to continent inside one minute! It is no uncommon thing for the sender of a despatch to



America to be reading his reply ten or twelve minutes afterwards. Now, when it is remembered that this expedition is coupled with secrecy and precision, I think it will be admitted that the Marconi people will have something to do to seriously rival the cable companies in the near future. But do not imagine I wish to minimise the importance of Mr. Marconi's triumph. He has accomplished what many experts have regarded as an impossibility; and it would be unwise to regard his system as a negligible quantity, so far as commercial cablegrams are concerned. I repeat, however, that while Mr. Marconi may perhaps before long be regarded as a competitor, he will not in any sense be a dangerous rival to the existing cable companies."

The general manager of the Director United States Cable was also interviewed by our representative. He too, while expressing his admiration at the receipt of the wireless messages from Canada, was inclined to think that the cable companies had little to fear.

"Accuracy, speed, and secrecy," he said, "are determining factors in this matter—much more even than the question of rate. The rate of transmission in the general way is from ten minutes to half an hour according to pressure of business. Sometimes you may get a message through in five or ten minutes. There is reason for believing that the Marconi system would be subject to adverse influences that do not affect us."

We have a trained staff that has been working for a quarter of a century. We know, of course, what it is possible for us to do. What the Marconi system can do remains to be seen. To beat the present facilities would appear to be an impossible task.

With regard to the all-important question of secrecy, it is difficult to see how this can be guaranteed under the Marconi system. Sir John Barry, Chairman of the Eastern Extension Telegraph Company, has positively asserted that in their wireless telegraphic operations at Portbenquo his own people picked up some Marconi messages and translated them. I have not seen anything to show that this fundamental difficulty has yet been overcome.

There can be no doubt as to the importance of Mr. Marconi's discovery; the cable companies, like the rest of the community, will probably exercise patience and await developments, but without misgivings as to the future of their own undertakings."

C. M. Gazette.

The Lutheran World observes: "Error always loves ambiguities. It is a significant fact that in the conflict with Rome, in the good fight of the Reformation, the Reformers complained bitterly that they could not get an explicit official statement of her doctrines. Just in proportion to the blind devotion of men to Popery were they reluctant to have its doctrines stated in any authorized form, and only when compelled by public sentiment which was brought about by the Reformation did the Church of Rome at last, and thirty years after the beginning of the new movement convene the Council of Trent. It is always so; the errorist does not want to go on record in a way that he can be subjected to analysis. He abhors definite and authentic statements. He loves ambiguities."

The child of God is willing to suffer for Christ. The false claimant cannot endure in the day of dire trial: Tribulation unmasks hypocrisy. The fiery ordeal, however, tests the true Christian. Out of it he comes, like the smelted gold, purified and refined—the dross all gone, and the pure substance remaining.

THE DEAD SOLDIER.

"Died at Fort Sam Houston of typhoid fever."
A salute of one gun was fired, the dead march played and 'taps' were sounded.

He's dead! The sunlit Texan hills
Have scarcely ceased to echo with the roll
Of one sad gun! The "taps" are scarcely still—
But where! oh where is now the soldier's soul?
Sinful in life—unconscious at the last;
No time for penitence—no chance to pray—
No mother near, when life was ebbing fast,
To point to Christ, the Life, the Truth, the Way.

"Is there no hope?" Ah, yes—just one faint ray,
Before the coma that preceded death is no more
Had locked his senses, to a friend he said:
"Forgive me for the way I mocked your faith;
When I get well I'll be a better man.
Comrade, if you will pray for me." And then
He sent for one whose faith, he knew, was great,
But when he came—alas! it was too late!

"Too late?" Ah, who shall say? Who knows but that
The mercy-loving Man of Nazareth
Who gave forgiveness to a dying thief,
Met our young soldier at the Gates of Death?
Who knows but that—with kindness infinite—
Because of those few words of grief for sin,
And that one vow—the tender, nail-pierced hand,
Flung wide the door of heav'n and let him in!

We scarcely dare to hope—yet not to hope
Would leave us wrestling with a dark despair;
For then the question comes, did we—each one—
Do all we could to save him from the snare?
Or, have we left the thousand precious souls
In that old fort to fight their way alone,
Unloved—unwarmed—uncared-for? God of heav'n,
How, then, shall we appear before thy throne?

He's dead! And we—poor mortals that we are—
Cannot unlock the Gates of Mystery,
And, peering in, behind death's solemn bar,
Read, through the gloom, his future history.
But, by his grave we register a vow
That not one single thing that we can do
By God's eternal grace shall go undone
To win for Christ the Boys that wear the Blue!

Mrs. E. E. Williams in Christian Standard.

YOUR CALL.

The world is dark, but you are called to brighten.
Some little corner, some secluded glen;
Somewhere a burden rests that you may lighten,
And thus reflect the Master's love for men.
Is there a brother drifting on life's ocean,
Who might be saved if you but speak a word?
Speak it to-day. The testing of devotion
Is our response when duty's call is heard.

—George D. Gelwick.

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